

The Indian Missionary Record

VOL. 2, NO. 3.

MARCH—APRIL, 1939

Published Monthly

POPE PIUS XI AND HIS SUCCESSOR



Achille Ratti, the late Pius XI, was born in 1857, in a little town north of Milan, in Italy. His career in the Church began at an early age, when his intelligence and piety were noticed by his parish priest, who was also his school teacher. During his seminary days, he studied, besides his own mother tongue, Latin, Hebrew, Polish, French and German. Having earned his doctorate in Philosophy, Theology, and Canon Law, he was appointed teacher at his own alma mater, the Seminary of Milan. He spent most of his time at research and historical work, contributing to magazines, and writing three volumes of the history of the Church of Milan. Billiards and mountain climbing were his great diversions. As a member of the Alpine Club he was regarded as a daring climber with extraordinary powers of endurance; and he won fame by being the first man to climb Monte Rosa.

Until 1907, having spent 24 years in the seclusion of the Ambrosian library in Milan, he was noted for his obliging personality and his profound learning. But in that year he was made prefect of the library, and having spent four more years at Milan, he was called to Rome to be the assistant of the prefect of the Vatican library, and in 1914 was appointed prefect of this same library. During these years he gained the esteem of Pope Benedict XV, and in 1918 he was sent by the Pope as Papal delegate to Poland, and in reward of his brilliant labors he was consecrated Archbishop of Lepanto in 1919. Two years later he was created Cardinal Archbishop of Milan, the city in which he spent most of his life; he was then 64 years of age. Only six months later, at the death of Benedict XV, he was elected Pope and chose the name of Pius XI.

As the supreme Pontiff of the Roman Catholic Church Pope Pius XI was noted for his zeal in restoring to the Church its rights to temporal possessions, and in 1928 the City of the Vatican was created, following a treaty signed with the Italian Government. The Mission fields have felt the quickening interests of the Pope: a new Missionary policy was outlined, stressing the development of a native clergy and hierarchy, and creating ninety vicariates and prefectures apostolic in the period of 12 years. Pius XI stands out also as the supreme teacher of mankind; he has written at least 30 Encyclical letters on a great variety of subjects, three of which are of great importance: they deal with education, Christian marriage, and reconstruction of social order.

His death, a few weeks ago, was deeply felt by all, and although his great work is not completed, the greatness of his career as head of the Church will remain indelibly printed in the pages of the history of mankind.

* * *

Eugene Cardinal Pacelli, a distinguished Italian scholar and Vatican statesman, was elected on March 2nd as successor of Pius XI. Born in Rome in 1876, Eugene Pacelli steadily rose in the ranks of the Church until he was appointed by Benedict XV as Papal nuntio in Germany in 1917, and after 12 years of successful diplomatic work in that country he was created Cardinal, and appointed by Pius XI Papal Secretary of State. Cardinal Pacelli visited South America in 1934, France in 1935, the United States in 1936; and is noted for his friendliness and understanding of world affairs. He will continue the policies of the late Pope in striving to obtain peace among the nations, and the greater expansion of the Church in the field of foreign Missions. Under the guidance of the Holy Ghost, he will work with the same apostolic zeal which guided the first Pope, St. Peter, in the greatest task ever assigned to a man, the spiritual care of the 354 million Catholics throughout the whole world.

G. L., O.M.I.

NEW INDIAN SCHOOLS



In order to satisfy the educational needs of the ever-increasing Indian population in Canada, five new schools were built on the reserves at Restigouche, Que.; Christian Island, Ont.; Bloodvein, Man.; Kinistino, Sask.; and Port Simpson, B. C. At Kinistino, this is the first school to be built. The other replaced buildings that had become too small to cater to the growing needs of the day. These new schools are ultra-modern in every way, and are equipped to assist in training according to the regional needs.

It has always been the aim of the Government to give more thorough instruction in manual training. Boarding schools are now equipped to teach farming, carpentry, canoe-building, tailoring, sewing, cooking, weaving and other trades. A technical training programme is being worked out in rural schools where favorable conditions prevail. Where Indian livelihood depends on game, the young Indians are taught to hunt and trap. Particular attention is given to the advancement of manual work among the Indians. And it is gratifying to note that they have recognized the worth and distinctive character of their arts and trades.

One of the main factors in the success of this work is the response of the Indians to the efforts made to teach them to be self-sustaining.

Boarding and Day schools have contributed much to Indian Education in Canada. At present there are 277 Day schools, 80 Boarding schools and 10 schools for Indian and white children. These institutions are under the supervision of the Department of Mines and Resources.

In 1928, the attendance was 15,347 as compared with 18,732 in 1938. The average attendance was 73.35 in 1928 and 75.22 in 1938. Day school registrations were 9,510, while 9,233 attended the Boarding schools.

The Indian Missionary Record

Published monthly at the Qu'Appelle Indian School, Lebret, Sask.

Rates: 50c per year, postpaid.

Club rates for schools: \$3.00 per 100 copies each month (10).

REV. G. L. LAVIOLETTE, O.M.I., Editor.

ED. LAFLEUR, Associate Editor.

Cum permissu superiorum.

VOL. 2, NO. 3 - - - MARCH—APRIL, 1939

EDITORIAL

VOCATIONAL TRAINING IN THE SCHOOLS

By vocational training is meant the practical experience in any trade or occupation intended to become a means of livelihood. All our schools have certain facilities to provide their pupils with elementary training in gardening, farming and carpentry. I wish to outline a few suggestions whereby this training could be given a more practical trend, thereby complying with the wishes of the Welfare and Training division of the Indian Affairs Branch.

In this article, I will deal only with the vocational training for the boys. It has to be kept in mind that the training to be given to the Indian children has to begin at an early stage. The Saskatchewan Public Schools curriculum contains a wealth of suggestions; under the heading "Nature Science" a great deal of material is studied, from grade I on, treating of animal and plant life, weather, land and water forms, soil composition, the seasons, all of which lead to the study of agriculture. Another title: "The Industrial Arts", has for objective the development of manual ability to use materials effectively; the pupils are gradually acquainted with weaving (Gr. IV), basket making, toy making, and other decorative work. In connection with this activity, Indian arts and crafts are usually encouraged, as in the selection of typical Indian designs, quillwork and beadwork.

This outline will be divided in two sections: Agriculture; Art and Industry. We will try to indicate what can be done in any school to improve the vocational training of the pupils during the last two or three years of their studies. We realize fully that if a pupil is discharged at 16, he cannot receive an adequate training in any particular trade or industry, but nevertheless, he can acquire a fundamental knowledge of any or of all these occupations, and the directors of the schools can find more easily what particular type of work is more suited to a given pupil, and help him along, and also recommend him to the Agent accordingly after his discharge from the school.

The most common vocation of any Indian boy in the Prairie district is that of farming. All the pupils should get some training in the work required to be an efficient helper on their parents' farms, or to any outside farmer hiring them. It is not sufficient for a boy to know how to milk a cow, or hitch a team of horses, to make a good

farmer out of him. His training, to be practical, must begin with instruction in gardening: giving a plot to a group of pupils, for them to seed with vegetables and small fruit. Then when the boy is old enough to do more work, let him take first hand experience under the supervision of the farming instructor, at feeding, handling, milking a cow; feeding pigs, chickens; cleaning the stables and other farm buildings. Then later: the study of milk, its necessity, the means of obtaining a pure supply of it, and elementary instruction in cheese and butter making. In his last year, let him be acquainted with farming a plot of land: seeding, study of the different classes of grain, identification of weeds, destruction of pests, preliminary study of soils, crops, crop rotation. Let him realize the monetary value of a crop, in its component elements of labor, capital invested, (horse power, cost of seed, implements, etc.), and market price.

If a pupil shows a preference toward raising chickens, for instance, or pigs, or bees, let him have an opportunity to get acquainted with the different aspects of this particular occupation, so that if he be successful, he can have a better chance of obtaining a more remunerative livelihood after his graduation from school. In some instances a pupil can be oriented toward fur farming, an occupation to which a good number of Indian children should show preference, and if properly trained can either find steady employment in fur farms, or go on his own with the perspective of a promising future.

The second section outlined above, that of Arts and Crafts, comes now under consideration. Still remembering that almost every pupil will later work on farms, the essential crafts to be taught at school are carpentering and blacksmithing. During one year, the pupil's attention should be directed to the making of pieces of furniture, such as benches, tables, shelves, boxes, in a simple manner. Later he can attempt, under the instruction of a carpenter, the construction of door and window frames, the cutting of joists, rafters, studdings, laying of flooring and shingling. Blacksmithing should cover the most usual repairs in the line of farm machinery. A few notions on operating gas engines, also repairing harnesses, and shoes, can be given, when occasion presents itself in the course of the year.

Finally there are opportunities in many districts for the pupils to learn net-making, fishing, skin-dressing, trapping, etc. The main point to be stressed is that the older boys in a school should be given attention, and instead of being merely helpers to the hired carpenter or farmer, should be given every opportunity to work by themselves with a definite interest in mind, and a precise teaching method ordained to the acquisition of skill and discipline of work. When a group of boys is given a certain assignment, the work should not be done blindly, but an adequate explanation should be given by the supervisor as to the reason why. Projects on the farm, in the garden, in the carpenter or blacksmith shop should be given to a group so that the boys will learn to help one another, and this will foster in them a healthy spirit of emulation.

In a few weeks, the season of spring will give splendid opportunities to all to improve the vocational training which has been given in the past, and it will be a worthwhile experience to see the awakening of new interests and activities in this promising field.

G. L. Laviolette, O.M.I.



CALENDAR FOR THE MONTH OF APRIL

- Sun. Apr. 2**—Palm Sunday which marks the beginning of Holy Week.
Thu. Apr. 6—Holy Thursday—the day on which Our Lord instituted the Sacrament of the Blessed Eucharist.
Fri. Apr. 7—Good Friday—the 1906th anniversary of the death of Christ, the Redeemer.
Sat. Apr. 8—Holy Saturday.
Sun. Apr. 9—Easter Sunday—the day of the Resurrection of Christ.
Sun. Apr. 16—Low Sunday.
Sun. Apr. 23—2nd Sunday after Easter.
Tue. Apr. 25—St. Mark, Evangelist.
Wed. Apr. 26—Solemnity of St. Joseph.
Sun. Apr. 30—3rd Sunday after Easter.

* * *

PRAYERS FOR BEATIFICATION OF LILY OF THE MOHAWKS

ST. JEAN, Que. — Abbe Lucien Messier, of the College de St. Jean, has been appointed by Bishop A. Forget of St. Jean, Quebec, to organize a crusade of prayer for the beatification of the Lily of the Mohawks and to make known throughout the diocese the story of her life.

Each Sunday a sermon on this subject will be delivered in some church of the diocese, pictures with the prayer for the beatification are distributed to all school children and pilgrimages will again be made in the spring to the tomb of Kateri. During his visit to Rome Bishop Forget will present to the Holy Father thirty-thousand petitions endorsed by the faithful of the diocese asking the beatification of this pious servant of Almighty God.

Lucy was now forgetting her sorrow. She still thought of her grandmother, but she did it in her prayers. Tall and beautiful, she was now 17 years old. She had become a very good seamstress, could do any work and was very proficient in the classroom.

It was time for her to think of getting married. In those days, it was customary for girls of 18 to get married as soon as they left the school. It was noticed that girls who were married when they left the school became models in their home. In this way they were not influenced by their parents in their choice of a husband, which was very fortunate for them most of the time. That is why Lucy had been told to prepare herself for her wedding, while she was still at school.

During this last year, Lucy did much work for herself, preparing her trousseau, and many other things useful in a new home; she was waiting till someone worthy of her and of her race proposed to her.

This young man did not wait long. He was a young Indian from Standjicaming, called Johnny. He was a good hunter, trapper and fisherman, but he was a pagan, and Lucy had vowed never to marry a pagan. She liked Johnny very much, but she refused to become his wife unless he decided to become a Catholic. Everything was explained to him. He asked for some time to think it over and when he returned to the school to see the missionary, he announced that he was willing to do anything to become Lucy's husband. He was willing to come to the school every week for a catechism lesson, and when he was ready he would be baptized. This he did. After his baptism, he made his first communion. During this time, Lucy was busy preparing herself for her future life.

When the wedding day arrived, there was a great feast at the school of Couthiching; there was not room for everyone in the church. More than one hundred guests from the surrounding reservations took part in the feast. One must attend an Indian wedding to see all the satisfaction they get out of it. Usually, every one is invited. Often dinner is served for two full days, and guests may come at any hour of the day or night. The dance goes on till the early morning, when the people stop for a short rest. Towards noon, the good time is resumed again to go on till the following morning.

For the marriage of Lucy and Johnny, many of these old customs were set aside, such as the Indian dances; nevertheless, everyone seemed satisfied. After the celebrations, Lucy and Johnny remained at the mission for a few days and then left for Standjicaming. The day of her departure was a sad one for Lucy. She was leaving the home where she had spent the happiest days in her life and where she was the pride of her teachers; she was leaving the place where she was baptized, where her life had been one of piety, where she had seen her grandmother die. I can still see her leaving the school to get into her canoe. Her husband was already in the boat, and all her belongings were already loaded. Her teachers accompanied her to the shore; there each one kissed her good-bye. Lucy looked at the school and began to cry.

The canoe glided easily from the shore and Johnny was happy to leave with his treasure.

Another page was turned in the life of Lucy.

M. Kalmes, O.M.I.

Christmas at the Hospital

"Nine more shopping days before Christmas." These lines I read on the paper as it was handed to me by a nurse in a private ward at the Indian Hospital. Firstly, let me tell you something about this, our Hospital. It is situated in the Valley of Qu'Appelle, on the western outskirts of historic old Fort Qu'Appelle. Surrounded by tall Missouri poplars and groves of stately maples, you look to the north and view a wide expanse of water, one of a chain of lakes in this valley.

The Hospital is conducted by the Indian Department, under the supervision of Dr. Simes, assisted by a competent staff of nurses. It was erected a few years ago for the exclusive benefit of Treaty Indians. Here, Indian patients receive the benefits of modern medical science. The up-to-date laboratory testifies to it. Here and else where, every precaution is taken to reduce all hazards to a minimum.

So as the days drew near to the great Festival,



John Anaquod and Sir Fr. Haultain

we bed patients observed a great activity in decorating. Nurses worked overtime, and patients lent a hand or eagerly suggested. In those days, the reek of disinfectants was lost, so enthusiastic we were.

It was the day before Christmas. Through the Hospital, every patient was stirring, and my room-mate and I donned new kimono's to practice the art of walking, for we were informed that Midnight Mass was in the offing. Catholic patients prepared themselves dutifully by going to Confession. At 9 p.m. we retired as usual. I had hardly 40 winks of sleep when the night nurse roused me out of bed. It was time for Mass. We congregated in the hall-way of the first floor, where an altar had been improvised. There was also a Crib and other Christmas decorations. Rev. Fr. M. Jalbert celebrated Mass and a few girls from the Lebret school composed the choir. Their rendition of the Christmas hymns was excellent and a very inspiring sermon was delivered by Fr. Jalbert. To receive Communion in a Hospital is a very happy event indeed. After mass, we wished one another the time-honored "Merry Christmas", and "many of them". It was 3 a.m. before we were back in the comfort of the snow white sheets.

Keewatin arrived in this section of the country causing havoc to transportation and put a

crimp on the holiday season. But we were comfortable indoors and did not realize it.

Christmas dinner in the hospital is an institution, and what with turkey and all the trimmings topped with ice cream.

Towards evening, a fierce blizzard heralded the coming of St. Nick. I noticed the Doctor wasn't in his customary good humor, but he was there with the biggest smile when the jolly old fellow arrived with jingling bells on the stroke of 7 p.m. Presents were distributed and Dr. Simes ran errands for dear old Santa. Everyone was happy, I am sure. For once, someone choked the radio with its blatant music, but music we had in the shape of a violin, for some of the patients could tickle the strings and scrape the bow. The men were treated with cigarettes, so most of the wards were hazy with smoke. In the women's wards, the floors were littered with peanut shells. Considering the labor and cost, time and effort involved in order to cheer the afflicted, I extend my heart-felt appreciation to all who made it possible.

J. Anaquod.

MUSCOWPETUNG RESERVE

Every Olympic boxing card seems to bring to light a new crowd pleaser. And Tuesday night's bill was no exception. Newest favorite is Vincent 'Chier' Anaquod, Cupar middleweight, who clowned and slugged his way through four rounds with "Red" Monaghan, hard-hitting Raymore boy, only to lose by an unpopular knockout decision. Shrugging, laughing and dancing his way around the ring the Indian absorbed hard blows to the face for the first two rounds, opened the third with flailing arms to sit his opponent down in a corner for a nine count and ended the round with his own head on a lower rope, laughing while an eight count was tolled out to him. Early in the fourth stanza a left jab put him down uninjured, but he was beaten by the count, as he lay on his back taking advice from his seconds.

THE QUINTS' DOCTOR

A quotation in Jan. 4th Winnipeg Free Press tells of the help Doctor Dafoe finds in recommending religion to mothers. It gives generous credit to priests whom the Doctor made it a habit of taking with him on his sick-calls. Doctor Dafoe says: "Mankind isn't all animal, remember that. There come times when the soul needs to be strengthened. With a woman about to have a child, this is especially true because within her she has a second soul — that of her unborn child. I feel that there isn't enough religion taught nowadays, and we are suffering for it . . . You know, the doctor and the men of God in the community, work together a great deal more than people suppose . . . So you see, when I tell the expectant mother she can get strength from religion, I know what I am talking about. Remember, too, when your child is born, the teaching of your faith to him is more important than any other education."

—Quote from Prairie Messenger, Jan. 18, 1938.



THE TRUE DIVINE RELIGION

Sources and Credentials of the Divine Revelation.

The first purpose of the Church is "to preach Christ" as St. Paul puts it. "Go ye and teach all nations." This teaching is sometimes called the "Gospel"—from the Greek word meaning the good tidings. This sacred deposit constitutes what is known as the "Sacred Tradition" or the living spoken word of God to man, since the beginning of the world to the time of the Apostles. Part of this tradition was written under the inspiration of the Holy Ghost. It is called the Bible: consisting of 45 books known as the Old Testament, and 27 known as the New Testament. But a great part of the tradition was not written, it has been kept unchanged in the Church, as can be proven by comparing it with the writings of the Holy Fathers of the Church and the decrees of Councils. This fact has brought a genius such as Newman to join Catholicism after renouncing the Anglican faith. We have other proofs in the veracity of the oldest books of the Bible, which have been discovered in monuments of ancient times, in Egypt and Assyria. Paintings and inscriptions, made 17 centuries ago, have been found in the Catacombs, which shows clearly that the Catholic Church then believed and worshiped as it did in the apostolic age.

Catholic tradition is living. It develops itself like a tree, often at the price of great losses. Dogma becomes more accurate in its definition, every time heresy attacks the faith, through the spiritual power of infallibility, which God has given to the Popes. The Bible has never been given by God for individual interpretation: the Jews who venerate so much the Bible went to the Doctors of the law for the proper interpretation of the sacred texts. (Deut. 22, 8 sqq.) The Bible is but a part of Christian Tradition: Jesus teaches that Faith comes by hearing; Holy Scripture needs a living teacher. (Acts, VIII, 30-31.) We know that Jesus has taken a great care in training the 12 Apostles and the special mission of keeping and teaching what He told them.

We also have to bear in mind the most remarkable fact: the Man who founded that Church had an extraordinary purpose in mind: his religion was not a moral code or a mere human organization like the religion of Buddha, Confucius or Mohammed. Jesus never gives an impression of being an eccentric such as we hear of in modern times. He asserts himself by his human perfection, and the dignity and sanctity of his life and death are a worthy proof of this wonderful claim that He is God. The Gospels show a dual nature in Jesus Christ. Born of the Virgin Mary, 1939 years ago, a man suffered, was hungry, thirsty, wept over his dead friends, died on a Cross; this man is a God also: He fulfills all the prophecies written hundreds of years before His birth; He performed a great number of miracles: curing diseases, stilling a storm, multiplying bread, giving back life to the dead. No one ever denied those facts; His divine power has been acknowledged by everyone.

When Jesus died, He affirmed He was God and He gave ample proof of this claim by His miraculous Resurrection which fact even His enemies could not deny.

This man stands in the midst of History, as the very centre and explanation of the prophecies of the Bible. He brings to us a wonderful message

from Heaven, and continues his teachings by identifying himself with His believers until the consummation of the world. He calls His Church the Mystical Body which like Himself, is both human and divine. Leaven of the earth, it works secretly, using the most feeble means of action, almost unknown for centuries, His Church spreads miraculously all over the world, carrying the message of God to whomsoever is willing to accept it.

Guy de Bretagne, O. M. I.



I am the Good Shepherd

Every year during Passion Time, Holy Week and Easter Sunday, the Church reminds us of the Passion, Death and Resurrection of our Lord, Jesus Christ, so that in spite of our attachment to sin and to the false happiness of this earthly life, we may remember that our only true happiness in this life and after death is in our union with Jesus, Our Lord and Redeemer.

We are all sinners. We were born with original sin. We have ourselves committed many sins, probably mortal. We are perhaps even now living in a state of sin, disobedient to the laws of God made known to us through Christ and His Church; we are enemies of God, friends and slaves of the devil, ready to fall any minute into the fires of hell, deprived of the sight and love of God, forever.

Yet how easy it is to obtain pardon, to have our souls washed as clean as snow, to become strong enough to resist the worst attacks of the devil. By ourselves, we can do nothing. We are worse than slaves who have insulted their Master, we are creatures who have turned against their Creator, we are adopted sons, who have tried to kill our heavenly Father.

But God so loved the world, each and every one of us, that He has given His only Son, so that whoever believes in Him, with a real, living faith, shall not perish, but has everlasting life.

The Son of God becomes man, and He, Jesus Christ, our Lord, offers Himself up to God the Father as Victim, to obtain for us the pardon of our sins so that united to Him, we may become again heirs to the Kingdom of Heaven.

Our Lord, Himself, said at the Last Supper, just before His Passion and Death, "This is the chalice of my blood of the new testament which shall be shed for many unto the remission of sins." Our Lord shed his blood for us especially during His agony in the Garden of Olives, during the cruel flogging by the Roman soldiers, in the crown of thorns pressed upon His Sacred Head, in carrying His heavy Cross, in the nailing of His Sacred Hands and Feet to the Cross, in the final thrust of the spear that opened His Sacred Side and let forth the last drops of His Precious Blood.

Jesus, dying on the Cross, teaches us many lessons but especially He shows us how wicked our sins are which demand such a terrible price, such a great sacrifice. Each one of us can say to himself: my sins have crucified my Lord, it is I who have shed His blood, it is I who have struck Him and nailed Him to the Cross.

This thought is so horrible that it would lead us to the despair and suicide of the first traitor Judas, if we did not listen to the other still more striking lesson of the Cross; "Greater love hath no man than to lay down his life for his friend." "I am the Good Shepherd. I give my life for my sheep." Jesus, Our Redeemer, has suffered and died for us on the Cross, willingly, because of His great love for us, His Passion and Death is the greatest proof of this love. Truly we may repeat after St. Paul, "He loved me and gave Himself up for me."

But just as for the disciples and Apostles, so for us, the suffering, death, and burial of Our Lord, in His human nature, which is the source of all our hope, is also the greatest trial of our faith. Jesus is dead and buried; a few women mourn by His tomb, the terrified Apostles are hiding in the room of the last supper, the enemies of Jesus, forgetting the darkness, the splitting of rocks, the opening of tombs at His death, are rejoicing, they have put a guard around His tomb; it seems that in reality the devil has won.

St. Paul is very clear: "If Christ be not risen again, your faith is vain." The death of Our Lord and his stay in the tomb, prove that He is true man; His glorious resurrection proves that He is true God, that what He has taught and promised is true, that He and He alone is the Saviour of the world, the conqueror of sin, the Christ in whom we become adopted sons of God, by grace.

The Gospels of Easter and of the following Sundays prove to us beyond doubt the Resurrection of our Lord. We cannot read them without falling on our knees with the doubting Thomas, to cry out, at the sight of our living Lord's pierced hands and wounded side, "My Lord and My God."

Where, however, are we to hear, like the Apostles, the consoling greeting of Christ after His resurrection: "Peace be to you", the deep and sweet peace of the soul united to Jesus by grace. Our Lord, Himself, has answered our question, "Come to me all ye who labor and are burdened, and I will refresh you."

Many of us are burdened by sin. All of us are laboring against the devil, the world and our own passions which prevent us from reaching Heaven. For those who are burdened and seek to hear those pacifying words, "Go in peace, thy sins are forgiven", Jesus has instituted the Sacrament of Penance; saying to His Apostles and to their successors, the bishops and priests, "Whose sins you shall forgive they are forgiven, whose sins you shall retain, they are retained." In the confessional, it is Christ, Himself, who forgives our sins.

For those who are laboring to reach Heaven in spite of many obstacles, Christ has instituted the Holy Eucharist, in order to unite Himself to us as closely as it is possible on earth, to remind us of His great love as shown in His Passion and Death, to fill us with light and strength, to renew the promise of resurrection and of eternal life.

For us, Christ is still on His Cross, calling us on to penance, to communion, to detachment from earthly things, to the love of God who has loved us so much as to give His only Son for our salvation, to the love of our neighbor, in obedience to Christ's commandment, "Love one another, as I (the Good Shepherd) have loved you."

G. D., O. M. I.

ST. PHILIPS, SASK.

Schools News.

Cold, colder, coldest, is what we say these days — frozen ears, cheeks, fingers, toes, more than ever before; shorter periods of outdoor fun but good indoor games and homelike evenings.

During Father Principal's absence in Regina we hurried up a little entertainment to surprise him, one unlike former programs and having a practical interest. Having sung more clearly than usual and recited with more or less expression we thanked Father for his constant care of us and presented his surprise gifts, all products of our own industry, all an application of school training. Senior boys presented various pieces of fret work in which Father is so interested. Junior and senior girls had made for Father's personal use knitted articles. Then we, senior cooks, dressed in white cap and apron, came in with our surprises — bread, buns, muffins, doughnuts, biscuits, cake pie, pudding and macaroons, which we had made from a cook-book given to us some time ago by Father Principal. Besides, both boys and girls wore new garments representing our sewing. We think, from what Father said that evening, that he enjoyed our "Show" as well, or even better than an ordinary entertainment. A good holiday was enjoyed the next day. As the cold kept us indoors, we practiced for a Sunday repetition of our songs and pieces to please our parents.

That proposed entertainment has been postponed because of the death of our Holy Father the Pope. We listened to the radio account of his peaceful death, and again to the description of his burial service. The church and our school chapel were draped in black and white for several days and we sang three Requiem Masses for the soul of Pius XI. One of these Masses was a solemn service at the church.

On Feb. 17th, the Oblate Fathers' feast, we had a Bible History Contest in the junior grades the girls winning. Many did well, but the Captains, Joseph Severite and Evelyn Caldwell deserve special mention. A few songs were sung and the delayed January prizes were awarded to Wilfred Brass, Andrew Tourangeau, Jos. Severite Bernadette Kitcimonnia and Alice Tourangeau.

On Sunday 19th, the drifts were so high and temperature so low, few were expected for High Mass so it was sung in the chapel which after all was completely filled with courageous parishioners and Indians.

* * *

—The Senior Girls.

A Trip to Town.

Not often do we boys get a winter trip to town. What a trip travelling against a cold wind and over bad roads! But what fun! All a surprise for Andrew and me! You should have heard our "Yes" when Father Principal asked if we were able to go with four others, men of the place, to bring the school flour. And you should have seen us hurriedly washing up, getting out of our old working clothes and into new overalls and mocasins! Then a bigger surprise: Father Principal gave us each a dollar to spend as we wished, including our dinner! In our new comfortable clothes and a dollar in the pocket, we started out feeling pretty good. When we had gone three miles, my companion had a frozen cheek, so I took my turn driving. Not long after, I too was freezing, so out we got to run behind the sleigh, letting the horses go on as they would.

Kamsack at 11.30! Horses put up in a livery stable, we set out for a restaurant where we chose



a really good dinner, not too expensive. It is fun to choose what you want to eat and pay for it yourself. Another teamster, Joe Quewezance, chose so much, we wondered how he would ever move around with those bags of flour, but he did get around somehow. It was a fine little procession we made with our five sleighs well filled with flour gliding over the snow in the sunset. And the cold was not so severe on the home trip. At 5.15 we were unloading the flour at school. It had been a great day! I will not mention how much money remained in Andrew's pocket . . . nor in mine!

Robert James Quewezance, Gr. VI.

* * *

LEBRET, SASK.

LEBRET NEWS

A prominent visitor from Ottawa visited the school recently. On a visit to the Hospital at Fort Qu'Appelle, Dr. Moore of the Medical Staff of the Indian Department made a short stay at Lebre. He did not have time to visit the building but was impressed by all he saw.

A former pupil, Florence Pinay of Lorlie, paid a visit to the school, and was welcomed back by her former teachers and school mates.

Another welcome visitor to the school was His Excellency Bishop Guy, O.M.I., of Gravelbourg, Sask. At Lebre for an ordination, he was invited to the school for a reception and a short concert, which he enjoyed very much. On his way back, he visited the Indian Hospital at Fort Qu'Appelle.

Through the kindness of Fr. Laviolette, some 100 children from the school attended a picture show at Fort Qu'Appelle. The show, entitled "through the Centuries", is the story of the Catholic Church through the ages. All enjoyed the show very much and wish to thank Fr. Laviolette for his kindness.

* * *

Brothers vs. the Boys.

On March 5th, the brothers from the Scholastic came to play the boys. The game was interesting to watch, because the teams were evenly matched. The final score in a 6-all tie. The brothers were lucky to score just before the end of the overtime ended, to tie the score once again.

Friday, Feb. 17th, being the anniversary of the foundation of the Oblate Fathers, the boys were given a holiday. Accepting the staff's challenge, the boys played the staff and a few others that afternoon. The staff players were: Fr. Laviolette, Messrs. Salamon, Lafleur, Maloney, Beliveau, Guy Bourret and Elmer Schill. You may notice that the last two are not members of the staff, but, being short of men, the staff had to borrow them. The boys won the game 16-5. They were surely beaten as you see.

H. Bellegarde, Gr. 4.

* * *

A Cowboy's Visit.

On Sunday Feb. 19, the Roving Cowboy, Al Fahlman of Kronau, Sask., visited us at the school. He was dressed in his fancy cowboy suit and entertained us with his songs which we all enjoyed to our heart's content. Everyone was glad to see him and we sincerely hope that he will return to entertain us once more with his songs which we are so fond of.

* * *

Hockey: Fort Qu'Appelle vs. Lebre.

On March 4th, our Indian Juvenile Hockey team visited Fort Qu'Appelle for a game with the High School boys. The game was thrilling with plenty of scoring and wide open hockey. The final score was 8 to 7 in favor of the Fort Qu'Appelle team. The game was a hard one to lose but we took it with a smile and had a lot to say when we came home.

Lawrence Peigan, Gr. 6.

* * *

League of the Sacred Heart.

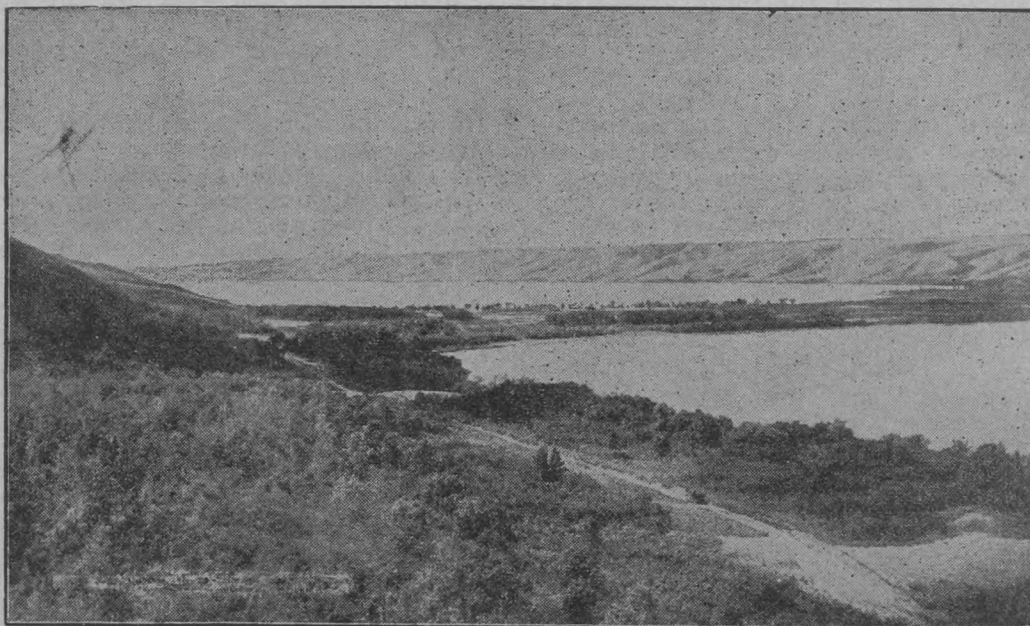
On Friday, Feb. 17th, 17 senior boys were received as members of the League of the Sacred Heart. The ceremony took place after mass. A short instruction was given by Fr. Laviolette, after which the reception took place. They were given a little golden cross as their emblem. G. McLeod was elected President; V. McKay, Vice-president, and L. Peigan Secretary. A number of probates were added to the list; they are anxiously awaiting the day of their reception.

* * *

Hockey: Lebre vs. the School.

On March 1st, the senior boys played a game with the Lebre hockey team. The score was 7-7.

Dan Dumont, Gr. 5.



Qu'Appelle Valley, Sask.

FORT ALEXANDER, MAN.

Father Provincial's Visit to the School.

On Jan. 27th, Fr. Provincial visited the school. In the afternoon he went to see the children in their class-rooms. Next morning he said Mass before the children. Fr. Provincial was satisfied with all what is done at the school and he encouraged every one to keep up the good work. We also had the visit of Sister Marie-Anne de Jesus, Superior of Camperville school.

* * *

A Great Surprise.

The children were all having dinner, when someone looking outside through the window saw two strangers coming. But no, these visitors were not strangers, they were two Fathers well known to the children: Fr. Kalmes and Fr. Dumouchel. The children were anxious to see them, to talk to them, pleasures which was their's when the Fathers came in the recreation rooms. There, they learned that the Fathers had come here on their way to Black River, Manigotagan and Hole-River Missions. That evening the children, assembled in the senior class room, received the visit of the two missionaries and, as children love stories, Fr. Kalmes and Fr. Dumouchel told them a few.

On their return from their missions the Fathers remained the guests of the school for a few days. The children, themselves, invited them to a concert, after which Fr. Kalmes in a few chosen words congratulated them on their initiative and told them of the advantages they have over the children who have not, as they, the opportunity of receiving a complete training in a boarding school. "Those children," said he, "cannot appear in public so well as you do and furthermore they are more subject to diseases than you are. The cemeteries of Hole-River and Manigotagan are full of children your age who, if they had had the chance of coming to a boarding school, would be strong and healthy grown up men and women. Learn to appreciate the opportunity you have of receiving a sound Christian education."

* * *

A Concert.

This month in order to reward the children who had 85 per cent for conduct, Fr. Principal and Sister Superior organized for them a real party. An onlooker would have noticed that night the presence of more girls than boys. Why? . . . Let us hope that, at the next party, there will be at least as many boys as girls. A part of the evening was spent playing Bingo. A copious and savoury lunch was served. All were more than satisfied and thought the party was then over, but no: At the astonishment of all, there was another item to the programme. Sister Superior invited the children to play a game of her own invention, a game full of life and fun. The employees and even Mrs. Bremault experienced the thrills of this game.

* * *

Fire! Fire!

On Sunday the 5th of Feb. while the people were attending mass, smoke rose up from the hot air pipe. As this is unusual Fr. Principal, Fr. Tetrault, and Mr. Fenez hurried down the basement and found that the fire had caught to a beam near the furnace. The people in the church noticed the smoke, but they waited for the alarm to leave the church, but they waited in vain. Fr. Tetrault ran to the school and brought back two fire extinguishers and the fire was no more. Many thanksgivings to God for this protection.

COOTCHITCHING, ONT.

(Fort Frances)

"Boys' Town"

We all had the pleasure of going to the Royal Theatre in Fort Frances to see a special and free presentation of "Boys' Town", following an invitation of the manager of the theatre. Boys' Town is a town in the state of Nebraska, U.S.A., founded by Father Flanagan for homeless boys. I admired the patience and great charity of Father Flanagan.

* * *

Basket Social.

We had a great success at our basket social in the basement of the church. Some fifty baskets were sold and the proceeds, going to the church amounted to \$67.06. All enjoyed themselves at the social. Alfred Bruyere was the auctioneer and Sam Jourdain, recently appointed secretary of the church wardens, acted as cashier.

* * *

Girls' Concert.

On February the 2nd the girls of the school gave a concert in honour of the feast of the Blessed Virgin Mary.

* * *

Sister Superior's Feast.

On February the 8th it was kind Sister Superior's feast. We had a reception the previous evening. We sang a very nice song followed by an address read by Sarah Medecine and the offering of a Spiritual Bouquet by Florence Whitefish in the name of all the pupils of our school.

Our good Father Principal granted a little holiday in her honour. At 3.45 p.m. we had a hockey game, with Reverend Fathers Chatelain and Fry playing one on each side. Father Fry's team won.

Edwin Bruyere, Gr. VII.

CAMPERVILLE, ONT.

Dear little friends of the "Missionary Record":—

New Year's Day in Camperville School, no doubt resembles that of all our little Indian friends; but as "there is no place like home", we dare to believe that ours was the happiest and most pleasant!

The early morning saw us all filed up along the sides of the large hall to receive the blessing of Father Principal.

Then, if you had been here, you would have witnessed a very interesting scene. Father Principal, leading the way and followed by all the Sisters, shook hands with us and exchanged greetings for a Happy New Year. A kind word for everyone!

In the afternoon we all gathered in the Senior Class where we were honored with the presence of Fathers Principal and Kalmes and all the Sisters. Speeches were made, songs were sung, pieces were played and fun was made in a very familiar way. We all felt that we were really a large family in a very happy home.

To finish the day, the boys played hockey against the ex-pupils who won the game with a score of 4 to 7.

When darkness crept along, all returned to their homes, well content, bearing with them the memory of a happy day.

A Senior Pupil.